

APOCRYPHA: WHAT'S WHAT?

Coverdale
1535

1611 KJV

Geneva
1560

Great Bible
1540

Apocrypha

Matthew's
1537

M. Love

Apocrypha: What's What?

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APOCRYPHA

The 80 Book 1611 King James Version (+)		The 78 Book Coverdale, 1535	The 81 Book Ethiopian Orthodox Tewahedo Canon
1	1 Esdras	3 Esdras	✓
2	2 Esdras	4 Esdras	✓
3	Tobit	Tobias	✓
4	Judeth (Judith)	Judith	✓
5	Rest of Esther	Certain Chapters of Esther	-
6	Wisdom	Book of Wisdom	✓
7	Ecclesiasticus (Sirach)	Ecclesiasticus (Syrac)	✓
8	Baruch	[Old Testament]	✓
9	Song of 3 Children (Prayer of Azariah)	-	-
10	Susanna	Different Order Susanna	-
11	Bel and the Dragon	Bel, the Story of Bel	-
12	Prayer of Manasseh	-	✓
13	1 Maccabees	1 Maccabees	-
14	2 Maccabees	2 Maccabees	-
	-	-	Jubilees
	-	-	Enoch

✚ Geneva, 1560 | Great Bible, 1540 | Matthew's Bible, 1537

Note: The CEB (Common English Bible) of 2011 has most of the same apocryphal books as the Coverdale. It also has a book called Psalm 151 as does the Tewahedo Canon.

The **Ethiopian Orthodox Tewahedo Canon**, supposedly the oldest biblical source available (date?), has 81 books. Those books are divided into only two sections: Old Testament and New Testament. Books considered “apocryphal” in 1500 and 1600 versions are part of the OT in this collection. There is no seperate Apocrypha. It also has books other than those listed here.

Disclaimer: As a student of Scripture and a follower of God's teachings and Spirit (to the best of my ability) and not a theologian, this is where I am in understanding at present. I'm still growing and loving "that good part" (Luke 10:42 AKJV) while on my spiritual journey.

The **Ethiopian Orthodox Canon** consist of 46 books of the Old Testament and 35 books of the New Testament (a total of 81 books).

These are the following

Old Testament

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua
7. Judges
8. Ruth
9. I and II Samuel
10. I and II Kings
11. I Chronicles
12. II Chronicles
13. Jublee
14. Enoch
15. Ezra and Nehemia
16. Ezra (2nd) and Ezra Sutuel
17. Tobit
18. Judith
19. Esther
20. I Maccabees
21. II and III Maccabees
22. Job
23. Psalms
24. Proverbs
25. Tegnats (Reproof)
26. Metsihafe Tibeb (the books of wisdom)
27. Ecclesiastes

28. The Song of Songs
29. Isaiah
30. Jeremiah
31. Ezekiel
32. Daniel
33. Hosea
34. Amos
35. Micah
36. Joel
37. Obadiah
38. Jonah
39. Nahum
40. Habakkuk
41. Zephaniah
42. Haggai
43. Zechariah
44. Malachi
45. Book of Joshua the son of Sirac
46. The Book of Josephas the Son of Bengorion

New Testament

1. Matthew
2. Mark
3. Luke
4. John
5. The Acts
6. Romans
7. I Corinthians

8. II Corinthians
9. Galatians
10. Ephesians
11. Philippians
12. Colossians
13. I Thessalonians
14. II Thessalonians
15. I Timothy
16. II Timothy
17. Titus
18. Philemon
19. Hebrews
20. I Peter
21. II Peter
22. I John
23. II John
24. III John
25. James
26. Jude
27. Revelation
28. Sirate Tsion (the book of order)
29. Tizaz (the book of Herald)
30. Gitsew
31. Abtilis
32. The I book of Dominos
33. The II book of Dominos
34. The book of Clement
35. Didascalial

The boke of the hole Byble.

how they are named in Englysh and Latyn / how longe they are wytten in the allegacions, how many chapters euery boke hath, and in what leafe euery one begynneth.

The boke of the fyrst parte.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moyses.	l.	fyrst.
Exo.	Exodus, the seconde boke of Moyses.	xl.	xxiii.
Leut.	Leuiticus, the thyrde boke of Moyses.	xxvii.	xl.
Num.	Numerus, the fourthe boke of Moyses.	xxvii.	lb.
Deut.	Deuteronomion, the fyfth boke of Moyses.	xxxiii.	lxxiii.

The boke of the seconde parte.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxiii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xl.
Ruth.	Ruth, the boke of Ruth.	ii.	xxiii.
I.Reg.	Regum, the fyrst boke of the kynges.	xxi.	xxvi.
II.Reg.	Regum, the seconde boke of the kynges.	xxiii.	xl.
III.Reg.	Regum, the thyrde boke of the kynges.	xxii.	li.
IIII.Reg.	Regum, the fourth boke of the kynges.	xxv.	lxxvi.
I.Par.	Paralipomenon, p. I. boke of p. Cronicles.	xxv.	lxxvi.
II.Par.	Paralipomenon, p. II. boke of p. Cronicles.	xxv.	lxxvi.
I.Esd.	Esdre, the fyrst boke of Esdras.	ix.	cxii.
II.Esd.	Esdre, the seconde boke of Esdras.	ix.	cxii.
Hester.	Hester, the boke of Hester.	ix.	cxvii.

The boke of the thyrde parte.

Abbreytiacion.	boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xl.	fyrst.
Psal.	Psalterium, the Psalter.	cl.	li.
Prou.	Proverbia, the prouerbes of Salomon.	xxxi.	xxxviii.
Eccle.	Ecclesiastes, the preacher of Salomon.	xxii.	xlvi.
Cant.	Cantica Canticorum, Salomons balettes.	viii.	l.

The Prophetes.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Esa.	Esaías, Esay the prophete.	lxvi.	ii.
Jer.	Jeremias, Jeremy the prophete.	li.	xxiii.
Lren.	Lren, the lamentacions of Jeremy.	v.	xl.
Bar.	Baruc, Baruc the prophete.	vi.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.	lb.
Dan.	Daniel, Daniel the prophete.	xii.	lxxvii.
Ose.	Oseas, Oseas the prophete.	xviii.	lxxxviii.
Joel.	Joel, Joel the prophete.	ii.	lxxxvii.
Amo.	Amos, Amos the prophete.	ix.	lxxxviii.
Abd.	Abdias, Abby the prophete.	i.	xc.
Jon.	Jonas, Jonas the prophete.	iii.	xi.
Miche.	Micheas, Micheas the prophete.	vii.	xxii.
Na.	Naum, Naum the prophete.	iii.	xxiii.
Abac.	Abacuc, Abacuc the prophete.	iii.	xxv.
Soph.	Sophonias, Sophony the prophete.	iii.	xxvi.
Agg.	Aggeus, Aggeus the prophete.	ii.	xxvii.
Zacha.	Zacharias, Zachary the prophete.	xxiii.	xxvii.
Mal.	Malachias, Malachy the prophet.	ii.	ci.

The Book of the First Part

GENESIS

EXODUS

LEVITICUS

NUMBERS

DEUTERONOMY

The Books of the Second Part

JOSHUA

JUDGES

RUTH

FIRST BOOK OF THE KINGS

SECOND BOOK OF THE KINGS

THIRD BOOK OF THE KINGS

FOURTH BOOK OF THE KINGS

1 BOOK OF CHRONICLES

2 BOOK OF CHRONICLES

FIRST BOOK OF ESDRAS

SECOND BOOK OF ESDRAS

ESTER

The Books of the Third Part

JOB

PSALMS

PROVERBS

ECCLESIASTES

SONG OF SOLOMON

The Prophets

ISAIAH

JEREMIAH

LAMENTATIONS

BARUCH

EZEKIEL

DANIEL

HOSEA

JOEL

AMOS

OBADIAH

JONAH

MICAH

NAHUM

HABAKUK

ZEPHANIAH

HAGGAI

ZACHARIAH

MALACHAI

The above portion of Coverdale's Table of Contents clearly shows one of the apocryphal books was/is actually a part of the Old Testament.



Baruch immediately follows the “Lamentations” of Jeremiah in the first English Bible version.

It is a part of the Apocrypha in the 1611 KJV, the Matthew’s Bible of 1537, the Geneva of 1560, and the Great Bible of 1540.

However, the book of **Baruch** has been omitted from the **Authorized** King James Version.

Baruch, along with other “apocryphal” books has not appeared in most English versions after the 1600s.

Coverdale's Books of the Apocrypha

3 Esdras

4 Esdras

Tobias

Judith

Certain Chapters of Esther

Wisdom

Ecclesiasticus (Jesus Syrac)

Susanna

Bel and the Dragon

1 Maccabees

2 Maccabees

The Apocrypha.

Abbreviation.

III. Esdr.

IIII. Esdr.

Tob.

Judith.

Certayne Chapters of Hester.

Sap.

Eccli.

Sus.

Bel.

I. Mac.

II. Mac.

Boke.

Esdr. the thyrde boke of Esdras.

Esdr. the fourth boke of Esdras.

Tobias. the boke of Tobias.

Judith. the boke of Judith.

Sapientia. the boke of wysdome.

Ecclesiasticus. Jesus Syrac.

Susanna. the storye of Susanna.

Bel. the storye of Bell.

Machabeorum. the fyrst boke of the Mach

Machabeorum. The secōde boke of the Mac.

Coverdale's New Testament (Notice the DIFFERENCE
in the ORDER of the books from many other English Versions.)

Mathew the Euangelist.
Marke the Euangelist
Luke the Euangelist.
Jhon the Euangelist.
The Actes of the Apostles
The Epistle to the Romaynes.
The fyrst epistle to the Cozynthians.
The seconde epistle to the Cozynthians.
The epistle to the Galathians.
The Epistle to the Ephesians
The epistle to the Philippians.
The epistle to the Colloßians
The first Epistle to the Tessalonians.
The seconde Epistle to the Tessalonians.
The fyrst Epistle vnto Timothy.
The seconde Epistle vnto Timothy.
The epistle vnto Tytus
The epistle vnto Philemon
The fyrst epistle of S. Peter
The seconde epistle of S. Peter.
The fyrst epistle of S. Jhon.
The seconde epistle of S. Jhon
The thirde epistle of S. Jhon
The epistle vnto the Hebrues
The epistle of S. James
The epistle of S. Jude.
The Reuelacion of S. Jhon.

MATTHEW the Evangelist
MARK the Evangelist
LUKE the Evangelist
JOHN the Evangelist
The ACTS of the Apostles
The Epistle to the ROMANS
The first Epistle to the CORINTHIANS
The second Epistle to the CORINTHIANS
The Epistle to the GALATIANS
The Epistle to the EPHESIANS
The Epistle to the PHILIPPIANS
The Epistle to the COLOSSIANS
The first Epistle to the THESSALONIANS
The second Epistle to the THESSALONIANS
The first Epistle unto the TIMOTHY
The second Epistle unto the TIMOTHY
The Epistle unto the TYTUS
The Epistle unto the PHILEMON
The first Epistle of the S. PETER
The second Epistle of the S. PETER
The first Epistle of the S. JOHN
The second Epistle of the S. JOHN
The third Epistle of the S. JOHN
The Epistle unto the HEBREWS
The Epistle of S. JAMES
The Epistle of S. JUDE
The REVELATION of S. John

❧ The first Bible printed in the United States of America was printed in 1663. It was a translation for the **Algonquin** Indians.

❧ By AD 210, **Origen** listed the books that he considered to be Scripture. He **excluded James and Jude**, supposedly because they were not apostolic in terms of their authorship.

✎ In AD 315, a man named **Eusebius** communicated that there were some controversies in text of various books, including the book of **Revelation**.

✎ In 315, **Athanasius** listed 27 books in his annual letter to the churches under his jurisdiction. This was the first time a church leader would identify the very books mainstream Christianity call the New Testament.

✎ Cyril would recommend his own list of books in 340.

✎ The Council of Laodicea in 364 had its own list of books.

✎ Epiphanius in 370 had his own list of books.

✎ Gregory in 375 had his own list of books.

✧ Philastrius in 380 had his own list of books.

✧ An outstanding scholar, **Jerome**, was commissioned to translate biblical text from Greek to Latin in 382. It became known as the **Latin Vulgate** – vulgate means common (to be understood by “common” people and not just by “scholars”).

✎ Jerome put an asterisk by the apocryphal books, **saying he did not know if they were inspired because they had not originated in the Hebrew language,** as were the 39 books of the Old Testament.

✎ In AD 397, the senate of Carthage officially declared 27 books of the New Testament to be accepted as Scripture.

✧ The Septuagint was accepted as Old Testament Scripture, with a footnote that the 14 apocryphal books were to be included for instruction and history, but not as holy writ.

✧ As centuries passed, the Vulgate was corrupted by unfaithful copy and the interpretation of the canon was restricted to a few dozen scholars in each generation.

✎ In 1514 Erasmus of Rotterdam, translated Scriptures from Latin to Greek (Erasmus Greek-Latin Bible version, 1516). Erasmus' translation became a primary source for Martin Luther's German translation and, later, for William Tyndale's English translation.

✎ William Tyndale had a strong desire—a calling, perhaps, to translate Scriptures into English. In

1524, he visited Martin Luther in Wittenberg and later published the New Testament in English (Tyndale, 1526).

✎ In 1537, **John Rogers** was primarily responsible for the first Bible which was printed (not hand written) in England with a license granted by Henry the 8th.

✎ In 1535, **Miles Coverdale** printed the first English Bible from Martin Luther's German

Bible. It was a very large percentage of the work of Tyndale's version.

✎ Henry 8th authorized the printing of 20,000 Bibles called **the Great Bible** which was to be distributed to every church in England.

✎ Due to the most heinous and severe persecution of Believers, **John Knox**, Miles Coverdale, and several others decided to reprint the Bible

from William Tyndale's text, but with thousands of explanatory notes. That enhanced reprint (the Geneva Bible) was what some would call a masterpiece of Reformation literature.

✎ In the 1500s the text was separated into verses.

✎ **The Geneva Bible of 1560** became the Bible of choice for Protestants for 250 years. Later editions included

commentaries which were
critical of the established
religious organization in
Rome.

On the books of MACCABEES

**Maccabees 1 &
Maccabees 2** are
not the same as the
3 Meqabyan books
which are found in
the Ethiopian
Orthodox Tewahedo
Canon. Further,
there are other
books of Maccabees
which are in various
canons, according

to one online
source.

According to online
information, there
are 8 books of
Maccabees, in
addition to the 3
Meqabyan books,
which are only
similar in name but
not at all similar in
text to Maccabees.

**1 Maccabees and
2 Maccabees**

are considered
canonical
by Catholics.

1 Maccabees, 2
Maccabees,
and **3 Maccabees**
are
canonical within the
Eastern Orthodox
religion.

The Gregorian
Orthodox
religious
organization is

the only group
which accepts
4 Maccabees
as canonical.

**5 Maccabees, 6
Maccabees,
7 Maccabees, and
8 Maccabees** are
not considered
cannon but are
included in sacred
books
by some.

Concerning the
latter,

5 Maccabees is said to be written in Arabic and supposedly is a history covering 186 BC to 6 BC. There is a Syriac version of the 6th book of Josephus' Jewish War which is also called 5 Maccabees.

6 Maccabees has been known as a Syriac poem. Its source is said to be lost.

7 Maccabees is purportedly a Syriac work which focuses on the speeches of the Maccabean martyrs.

8 Maccabees is said to be a brief account of a revolt.

It is connected to Seleucid sources which were preserved in the

Chronicles of John Malalas.

It's disconcerting that there is so much ambiguity surrounding the books of Maccabees as well as all the books. Particularly concerning is the issue of what should be or should not be canon.

In fact, the whole concept of what books are canonical, apocryphal, deuterocanonical, or

even pseudepigraphal
is disturbing. The issue
is

by who's authority
were changes made?

Who had the right to
put one book IN and
take another OUT—
then sometime later
changing?

Censorship,
for the purpose of
defining, re-defining,
and ultimately
controlling, very

much seems
to have been at
work regarding what
is or is not deemed
“Scripture”.

That is happening
even in today's times
regarding both secular
as well as religious
literature.